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MAJOR W. P. COLFOX, M.P.,
Bridport, Dorset.

(See page 9).

Notes and News.

THE UNITARIAN MONTHLY.
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THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

To all our readers we wish a bright and prosperous New Year.

Rev. Dr. Crothers, Unitarian Minister at Cambridge, Mass, died on November 9th, at the age of 70. He was one of the most distinguished of the leaders of the present Unitarian movement in America, and will be greatly missed.

There appears to exist a strong feeling in our Churches that the proposed new Assembly should be known as the "UNITARIAN" Assembly. If not—why not?

The London Sunday School Society secured good meetings at Essex Hall, November 19th. to hear Prof. Gilbert Murray and Mr. Maurice Jacks.

At Walsall, the centenary of the opening of the present Chapel was celebrated on November 6th and 9th. The Sunday congregations were large, the Chapel being full in the evening. Rev. Dr. Hy. Gow was the special preacher. On November 9th, a meeting in the Chapel was addressed by Mr. E. J. Harrison, Borough Coroner, Rev. H. Warnock, Rev. Lot Hall. and the Deputy Mayor, Councillor J. A. Leekie.

Mr. John Suffield, a Unitarian lay-preacher, of Birmingham, is in his 96th year.

The N E. Lancashire Unitarian Sunday School Union met at Accrington, November 19th, preacher, Rev. Mortimer Rowe. Mr. F. Greenwood presided over the evening meeting which was addressed by Rev. Bertram Lister, on "The Teacher and his work." The annual business with election of officers was transacted.

The Belfast Unitarian Laymen's League has organised a series of special Missionary Services with Rev. C. W. Townsend as Missioner.

A Unitarian Sale of Work at Lancaster realised £150 towards clearing off the debt on the minister's house, November 16th.

At Brookfield Church, Gorton, Manchester, over 600 people met on November 13th, to celebrate re-opening of the school after re-decoration. The average Sunday School attendance is 150 morning, and afternoon 450. The congregation has initiated a protest against the gambling den known as the Greyhound Racing Track.

The Centennial of our Northampton congregation was celebrated by meetings and services on November 12th. 13th, 14th. Among the addresses given were two of members connected 58 and 64 years.

The Yorkshire Unitarian Lay Preachers' Union met at Mill Hill, Leeds, November 12th, Mr. F. G. Jackson presiding, when an address on sermon construction, by Mr. Gordon Beverley was discussed.

A THOUGHT TO THINK

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE.

—Psalm 23-6.

The Capetown Unitarians are creating a special endowment fund for the furtherance of the Faith, to commemorate the Diamond Jubilee of their Church.

The Annual Meeting of the North Midland Unitarian Association was held at Newark, November 24th. preacher, Rev. H. J. Rossington, M.A., B.D. At the business meeting the speakers included Messrs. T. Oliver Lee, J. Harrop White (chairman), Revs. Simon Jones, B.A., and H. J. Rossington.

Maidstone Unitarians have raised £100 by a Sale of Work.

On November 19th, the Men's League held a meeting at Upper Chapel, Sheffield. preacher, Mr. G. Armstrong Bannister. After tea Mr. H. R. Bramley presiding, an address on "How laymen can help the Church" was given by Mr. Fairhurst and discussed.

The Hindley Unitarians have celebrated the jubilee of the enlargement of their school buildings, 1877, by a re-union November 26th, with attendance of about 180 past and present scholars and friends. Rev. J. I. Jones expressed cordial welcome, Rev. J. Morley Mills for S.S.A.. presented long service medals to two teachers who had taught for over 25 years—the Misses M. Hardman and F. Wolstenholme.

A congregational meeting at Moss Side, Manchester, Sunday evening, November 27th, expressed cordial thanks to Rev. W. McMullan, for his 2½ years preaching and oversight while there was no settled minister, and presented him with a cheque and an album with an address inscribed therein.

The Annual Meeting of subscribers of the Unitarian College was held in the Memorial Hall. Manchester, November 30th, when it was reported that there are 16 students attending the college, including 10 in residence; that 670 books were presented to the library during the past year, and that the students fulfilled 389 preaching engagements.

The United Service in the Ulster Hall, Belfast, November 20th, which opened the Mission conducted by Rev. C. W. Townsend was attended by over 1.500 people. whole experiment closing with a Rally, November 28th, has been a very gratifying success.

A Sale of Work at Levin's Mead, Bristol, realised £125, at Glossop £216, Ilford £117, Newport. I.W. £120. Kentish Town £101, West Kirby £111, Walsall £150.

The Illinois Unitarian Conference at its recent annual meeting adopted a slogan: "A new Unitarian Church in Illinois every year for fifty years."

Rev. Arthur Pringle, Congregational, Purley, Surrey, was week-day preacher at King's Chapel (Unitarian), Boston, U.S.A., November 29th-December 2nd.

Rev. Dr. C. F. Dole. Unitarian, Jamaica Plain, Mass, U.S.A., died November 27th, at the age of 82. Like the late Dr. Crothers, he was one of the leaders of American Unitarianism, and a widely known writer.

NEW YEAR.

I saw on the hills of the morning
The form of the New Paradise,
He stood like a statue adorning
The world with a background of skies.
There were courage and grace in his beautiful face,
And hope in his glorious eyes.

'I come from Time's boundless forever,'
He said, with a voice like a song.
'I come as a friend to endeavour,
I come as a foe to all wrong.
To the sad and afraid I bring promise of aid,
And the weak I will gird and make strong.

'I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear our your page of old errors,
And hide them away in Time's tomb.
I reach you clean hands, and lead on to the lands
Where the lilies of peace are in bloom.'

—Ella Wheeler Wilcox.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS. I.—INTRODUCTORY.

Nothing is known of the earliest years of Paul of Tarsus. He first appears in New Testament history as watching the martyrdom of Stephen. But some hints of his earlier education, before he came to Jerusalem to be trained for a Rabbi by Gamaliel, can be gleaned from his Epistles. His Hebrew name was Saul, by which he would be addressed by his family and Jewish friends. His father was most probably a freedman of the family of the Pauli, whose name when he became a Roman citizen, he would take himself and hand on to his son. He must have been a man of means, for he was able to give his son a good education. It must be borne in mind that this would be a distinctly Jewish education, as the young man himself was a "Pharisee of the Pharisees" and before his conversion an enthusiastic persecutor of the Christians. In this he was unlike his teacher Gamaliel, who not only discouraged such persecution, but may actually have become a Christian himself.

His education was distinctly Jewish. The fact that he quotes one or two Greek writers in his Epistles does not of necessity imply that he was widely or deeply read in Greek literature, any more than a quotation from Shakespeare or Pope proves that an English orator is acquainted with the whole range of English literature. Many quotations had become part of the common stock of the educated world. The whole line of his subsequent thinking does not seem to imply any deep study of Philo the Alexandrian Jewish thinker. No doubt there are some resemblances between the two, but not such as indicate a close acquaintance on the Apostle's part with the great Jewish philosopher. His writings bear little trace of any profound knowledge of Greek philosophy, or of the primitive science of his day. The main subject of his training would be the Hebrew Scriptures, which we know to-day as the "Old Testament." His method of argument, especially in his "Epistle to the Galatians," was distinctly Rabbinical. He drew almost all of his thought from the Old Testament, and such Apocalytic and other writings as were extant at the time. The main object of his teaching was to prove that Jesus was the Messiah of his race, though he altered and magnified that office into something at once broader and grander. Of this more will be said in its place.

He was born at Tarsus, which was one of the most important ports in Southern Asia Minor. As a boy, though no doubt he would be kept apart from the Gentiles as much as possible, he would play with Gentile boys and thus gain that understanding of them, which stood him in such good stead, when he became the "Apostle to the Gentiles." His young mind would be stirred by the commerce of his native town. He would see the ships entering and leaving the harbour; he would watch them being emptied and in turn filled with cargo. He would see the traders of many nations and hear though not understand their various tongues. When they wanted to be understood by one another, they would use that "common Greek," in which the New Testament is written. Greek was the universal language of the period. In his home he would speak Aramaean or some kind of Hebrew, but when he went about Tarsus his language would be Greek. He does not give any evidence of knowing the Latin tongue, which would be less necessary for him, when Greek was universally spoken.

1. v. Dr. Drummond's "Paul" (Essex Hall), and Glover's "Saul of Tarsus").

MINISTERIAL CHANGES. — Rev. J. Harry Smith has resigned at Kentish Town, and accepted appointment to our Accrington Church; Rev. Lawrence Clare was publicly installed as minister of the Church of the Messiah, Montreal, November 3rd; Rev. N. S. Dowd was installed minister of Ottawa Unitarian Church, November 2nd; Rev. Mary Constance Harris has accepted appointment to Highland Place Chapel, Aberdare; Rev. George Street has retired from his ministry at Buxton, after being there 29 years; Rev. Chas Mathison, of Blackley, Manchester, has accepted appointment to the South Shore Unitarian Church, Blackpool; Rev. E. E. Wrigley entered on his ministry at Moss Side, Manchester, December 4th, and received a public welcome December 3rd.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

"The Unity Fellowship" stands for the ideal of UNITY applied to Life, and therefore must cultivate FELLOWSHIP for its propagation. The supreme concern of life is a definite Faith as the motive power of action providing worthy objects to strive for.

Unity is the key-word of such a Faith. Its theology is the Unity of God in One Being, the Heavenly Father; its sociology is the Unity of Man in world-wide Brotherhood; its Religion is the Unity of Man with God in agreement with the Divine Will and the doing of the the Divine Rigteousness in all human affairs.

How to realise this Faith in relation to the problems of life needs resort to fellowship in free inquiry and friendly discussion. Consequently the establishment of Study and Discussion Circles is an important part of the work of this Fellowship, in connection with Churches and Sunday Schools for Sunday or week-night meetings, and in districts where no Churches exist except those which are creed-bound and opposed to free inquiry.

Such a Circle is a sure source of strength to any really FREE Church, and a much needed centre of progressive influence in any district where there is no church that is free. Through the Fellowship such circles have been established and efforts are being made to multiply the number of them. For any Circle desiring to follow a definite line of inquiry help and guidance are supplied in This Magazine by a quarterly course of study with one subject for each week and points of interest suggested for discussion. Where this plan is adopted it is an easy matter for some member of the Circle to open with a talk upon the subject or by reading aloud to the members the short article provided. This can be done by a volunteer or by a person appointed, or by members in turn. If members of a Circle taking the Study Course agree to sit for examination at the end of the quarter, a book prize is given to the members who shows the best result, and if desired certificates can be given to those who show a fair knowledge of the subject.

These Study Courses include investigation of various theological doctrines with their implications. This free inquiry secures a solid foundation of truth: By discussing "pros and cons" and comparing different opinions any one is helped to a right conclusion. This is effective missionary work in the making of sure personal conviction, in the building of character, and in giving the inspiration to propagate the Faith thus secured. It is a source of working power to any church, and in any community where there is no church free from credal fetters. Each Circle is also a real fellowship in social intercourse and the cultivation of friendship, as well as in ideals of Unity. The beneficial effect on the individual members and through them on the life of the community is far greater than can possibly be estimated. A Circle appoints its President, Secretary, and Treasurer from its members and decides its rule of membership which should include a yearly payment of 1s. each, and from the Circle an affiliation fee of 2s. 6d. to the Fellowship towards the expenses of its work. A Circle with no church connection may be able to meet in turn at members' houses.

To carry on the work of the Fellowship means considerable postal correspondence, the finding of

Circle possibilities in unprovided districts, visits to them and consequent travel, the printing of necessary literature, the supply of reference books to members at reduced terms when possible, visiting isolated members so far as circumstances permit, adoption of any methods of mutual help, attempts at organising holiday parties, the promotion of the Unity of Society and of the nations. This Fellowship is doing work such as no other organisation attempts and is not duplicating any other agency.

It should be clearly understood that the Fellowship Secretary does its work voluntarily with no other reward than the satisfaction of getting something done, and that any funds contributed enable him to visit places to extend the missionary activities in accord with the the Fellowship ideals. Any person in sympathy can be a member by paying not less than 1s. a year, and the magazine is sent by post for an extra 1s. 6d. a year. Never was such work more needed than now to promote unity of spirit everywhere, and the help of our readers by joining the Fellowship and lending a hand to its work will be twice blessed, blessing those who give and those who receive. The Secretary will gladly acknowledge subscriptions, and will welcome any helpful suggestions.

The Gospel of Unity — STUDY COURSE (7).

(For Sunday Class or Week-night Discussion Circle. Reference books: The Bible; "Three Stages of Unitarian Theology"; "The Transient and Permanent in Religion." Suggestions for discussion—see at end of each section.

THE IMPLICATIONS OF UNITARIANISM.

JAN. 1st. (1) THE UNITY OF TRUTH.

Unitarianism is based on the implication that ALL TRUTH IS ONE. Historically it has always stood for free inquiry in search after truth, in accord with the sayings of Jesus: "Seek and ye shall find!"—"Why even of yourselves judge ye not what is right?"—Ye shall know the Truth and the Truth shall make you free." And consequently by such freedom of investigation and private judgment it was found that the Bible does not agree with the Creeds of the orthodox Churches, that it teaches that God is One Being beside whom there is no other (see Duet. 4.35, 39; Isa. 45.5, 21; John 4.23, 17.3; Luke 11.2; Matt. 6.6; I. Cor. 8.4, 6; Eph. 4.6); and that it does not anywhere teach the doctrine of the Trinity of Gods. Hence it is that those Christians who held to the Bible teaching of THE UNITY OF GOD in one person, the Father only, took to themselves the name "Unitarian" as opposed to "Trinitarian." In the same way by free inquiry the Unitarians have given up the idea of the infallibility of the Bible concerning such of its contents as are not reasonable and which do not accord with real facts. They accept Truth for authority and not authority for truth, and they acknowledge the authority of the Bible in all the Truth it contains. Its doctrine of the Unity of God is true because it is reasonable and is in agreement with the order of nature as revealed by the investigations of philosophy and science. But so far as miracle stories do not agree with facts and the orderly ways of the Creator, they are valued only as records of what people have thought.

This faith in free inquiry implies a belief that all Truth is One,—that there is a test or a criterion with which all Truth agrees. What then is this criterion of Truth? It is the Will of God as written in the order of Nature. Whatever is in contradiction of scientific fact must be untrue. This is another way of saying that everything which agrees with the uniform method of nature is true, and that all things which are in agreement with that are in agreement with each other, and therefore that All Truth is One. Consequently there can be no contradiction between what is true in Religion, in theology, in philosophy, or in science. All real Truth is God's word, and all knowledge of real truth is knowledge of God and His ways.

(Why free inquiry? Effect as to the Bible. As regards Authority. The Criterion of Truth. How all Truth is One).

JAN. 8th. (2) THE UNITY OF GOD.

A scientific writer says: "This magic carpet we call the universe was woven by one Maker, and is a perfect and single whole, notwithstanding the number of its threads, and their variety of direction and colour" (Harmsworth's "Popular Science" p. 260). The doctrine that there is a God who is the Creator of all things, and that there cannot be more than one such Being is well put by Dr. Robert South (1633-1716) who wrote —"There are a thousand significations, in the works of creation, that God is; but not the least intimation by them, or any other ways, that there are more Gods than one. . . . Of one such Mind or Spirit, the works of creation, so full of beauty, order, and design, are a clear demonstration; but they show us not the least footsteps or track of more such spirits and minds." Even more definitely is this unity expressed by Dr. Ralph Cudworth in his "Intellectual System of the Universe"—by the statement that "God is a being absolutely perfect, unmade, or self-originated, and necessarily existing. . . . It evidently appears that there can be but one such Being, and that unity, oneliness, or singularity, is essential to it; forasmuch as there cannot possibly be more than one supreme, more than

one omnipotent, or infinitely powerful Being, and more than one Cause of all things besides itself."

Dr. Minot J. Savage in "Pillars of the Temple," p. 19, declares—"Now we know, as the result of that demonstration which we sum up in the phrase 'correlation of forces,' that there is only one force in the universe, and that all the varieties of force that we think of are convertible into each other. An infinite Power, one Power, the basis, the guaranty of that great Unity for which as a Church we love to stand." . . . "This infinite, one, orderly, intelligent, spiritual Power is personal." "Now is this Power good? Have we a right to speak of it as good? . . . . Think for a moment. All the good there is in the universe is the result of knowing and obeying the Power, the laws of the universe. . . Let me obey the universal laws perfectly, and so far as my body is concerned, I am in perfect health. Let me come into perfect accord with it mentally, and I am illumined by a perception of the truth. Let me come into perfect relations with it so far as the heart life is concerned, and I love all that is fine and noble and true. Let me come into right relations with it spiritually, and I am consciously a child, a loving follower, a friend of God."

What does this Unity of God imply? Does it not mean that there is one great plan, that there is one purpose in it, one meaning expressed in the unfolding evolution of conscious life? Does it not mean the development of God-like beings, the realisation of divine life in those personalities which are now but human? May it be the increasing purpose of creation to provide innumerable companions fit to share with God the splendours and wonders of the perfect life? And are not all material things and all physical developments but means and steps in growth to that end? That may be what Tennyson had in mind when he wrote—

"Yet I doubt not through the ages
One increasing purpose runs."

Such implications are in perfect agreement with Unitarian doctrine as these sketches are intended to show.

(What design or plan suggests. All things parts of the one plan. One Creating Mind makes purpose in everything. What is infinity? and Omnipotence? and Personality?)

JAN. 15th. (3) THE UNITY OF MAN.

As human beings we find ourselves living in a vast universe, with all the forces of life playing around and within us. We are conscious of having minds and the faculty of intelligent thought, with a sense of right relationship and of certain spiritual aspirations. Around us there are other living creatures which are not human but which possess various degrees of intelligence differing in order from the lowest and simplest form of life up through innumerable steps to the most highly organised and nearest in likeness to us humans. Are we not the result of all these various developments through the lower forms of life? Our bodies are said to be evolved through these many stages of animal existence. What then of our minds and the moral sense of right? What of our power to will, and our sense of the beautiful, of goodness and truth? Have they also been developed through the upward evolution of animal forms? Why not? The mind and spirit possessed by man has been growing little by little through the lower creatures towards that fuller realisation in him. If that is so, then the evolution of mind and soul has been going on concurrently with that of bodily organisation. The divine spirit has been poured into every living thing according to its capacity to receive and ability to use and reaches in man its greatest earthly capacity and power.

What then is man? He is a spirit clothed and housed in a fleshly body provided for him as the instrument necessary to enable him to live and work in a material world such as this. He is a spirit the same in kind as his Creator, endowed with the same divine nature, learning by experience how to use that nature aright. He is a dependent being having to rely upon the help and co-operation of his fellows. All men are members of one another, having the same needs, therefore the same interests in common. The condition of one affects the condition of all. If one is in a state of disease or disorder he makes those disturbing conditions for his fellows. So men are obviously designed for unity, for harmonious relationship, and agreeable co-operation in the promotion of mutual security and welfare.

The Unitarian doctrine of The Brotherhood of Man—of the whole of mankind, means this Unity of Man. This implies the promotion of every influence that tends to the unification of society. The community, the nation, and the whole of the human race. Selfish interests are inimical to this unity and have to be dissipated in the general welfare. Brotherhood is the spirit of mutual consideration and equal care for each other. Belief in the principle as a doctrine to be proclaimed and propagated implies also the moral obligation to do all that is possible to realise it in actual conduct and life. Here again is the scope for free inquiry in the search for the right methods for arranging all human affairs on terms of brotherhood. To do this and to put the methods to the test is real religious work—practical religion; it is divine service, the doing of God's will. It involves a study of the problems of industry, of work and wages, of unemployment and poverty and the seeking for remedies and every means of education in the right ideas needed for the application of remedies when found.

So much is involved in this belief in The Unity of Man. True religion is both personal and social. It concerns the condition of society as

much as that of the individual. The inspiration of right ideas of personal conduct is important, and so is the creation of the right social environment that favours their transition into practice.

(What is Man? His Evolution. Dependence. How designed for Unity? Hindrances to Brotherhood).

JAN. 22nd. (4) THE UNITY OF JESUS.

The Unitarian belief concerning the person of Jesus is, that he was a real man, and not more than a man, and therefore that the orthodox doctrine that he was a supernatural being possessing at the same time two different natures,—one, that of the absolute perfection of God, and the other, that of the imperfection of a human being, —is a misrepresentation and therefore untrue.

The unity of the person of Jesus was clearly put by Dr. W. E. Channing, in the following words:—

"We believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that, not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character.

"According to this doctrine, Jesus Christ, instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds; the one divine, the other human; the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures.

"We believe, then, that Christ is one mind, one being, and I add, a being distinct from the one God. That Christ is not the one God, not the same being with the Father, is a necessary inference from our former head, in which we saw that the doctrine of three persons in God is a fiction."

That is the implication of the Unitarian belief in the Unity of Jesus—that the orthodox doctrine is a fiction. But it implies more: It suggests an example that can be followed because it is a human example. What a loyal struggling human soul has done in attainment of moral rectitude and lovableness of character, we also may copy and realise in ourselves, if we will strive and persevere towards that ideal. As Jesus was a hero and a saviour so other men can be heroes and saviours like him. Jesus was tempted at all points as we are, but he fought his temptations and won the victory over them. Because he did that with the same human nature that is in us, we also may be inspired to follow where he has led. Had he been more than human we could not hope to succeed as he did. He resented the notion that he was himself perfect,—"Why callest thou me good?" said he, "there is none good but one, that is God" (Mark, 10, 18), meaning of course, perfectly good. Is it not more inspiring to believe what are said to be his own words?—"he that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto the Father" (John 14, 12).

(Jesus two beings—Why not? The tempted Jesus, suggests—What? "Why callest Thou me good?" How is Jesus a true example?)

JAN. 29th. (5) THE UNITY OF RELIGION.

What is Religion? Here are some definitions:

"It is the art of being and doing good."
(Principal John Caird).

"The recognition that all our Moral Duties are commands from God." (Kant).

"Religion is man's effort to get into right relations with God." (M. J. Savage, D.D.)

"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" (Micah 6.8.)

"Pure religion and undefiled before our God and Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1.27).

"Seek ye first His kingdom and His righteousness." (Jesus—Matt. 6.33).

All these really come to one thing in one word —righteousness. Being and doing good—is that; moral duties fulfilled are that; right relations with God, are the same. What Micah and James, and Jesus say plainly mean doing that which is right.

Some may say that Religion is much more than that. But can there be more? Does it not contain everything? It embraces worship, piety, prayer, devotion, aspiration—all included in right attitude, right relations with God—in righteousness. But Religion means Love. Yes, of course it does, but can there be any true love that is not right? Righteousness is justice, mercy, truth, love.

Ah, but we may be told that there is a difference between justice and mercy. What did Shakespeare's Portia say in "The Merchant of Venice"? "In the course of justice, none of us should see salvation: We do pray for mercy." That was the theology of Shakespeare's day and still is it that of the orthodox creeds, but it is false. There can be no real justice which is not merciful, and no real mercy which is not just. The justice which is right and the mercy which is right are the same—two names for the one thing. Religion is righteousness towards man

and God. Unless we are in right relation to our fellow men we cannot be in right relation to God.

Jesus made it very plain: "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 6.21.) "This do and thou shalt live,"—said he to the man who wished to know how he might have eternal life (Luke 10.28), and again—"If thou wouldest enter into life, keep the commandments" (Matt. 19.17).

There is nothing said about schemes of theology, the emphasis is on conduct, on doing what is right. Now this idea of religion is accepted all the world over. However much different peoples and races differ in their schemes of doctrine they all believe that righteousness is religion. Some may say that it is only morality. But morality is he highest right which a man knows at any given time. If he acts according to his highest moral conduct towards man and God he is practising religion. It is that one thing everywhere in all ages and throughout all time. Religion is one, but theologies are many. True Religion is what all people are agreed upon. It is the great uniting influence. Nothing is so powerful in drawing people into the closest unity as the doing of what is right to each other. Such is the oneness—the Unity of Religion.

(Religion and theology. Does Righteousness include Religion? In what do all religious systems agree? How explain that Religion is One and same always?)

The Men's League.

By THE EDITOR.

Some months ago I ventured to make a few suggestions concerning the reorganisation of what was then the almost moribund Laymen's League, and I then said that the inclusion of ministers might be a help. Since then special meetings of the members have been held and some reorganisation has taken place. The rules have been altered so that ministers are now invited into membership, and the name of the League is now changed accordingly so that it is "The Unitarian and Free Christian Men's League." Mr. W. F. Freeborn, of 9, York Street, Levenshulme, Manchester, is the new Secretary and he is making every effort possible to put such life into the League as will enable it to become the help and power it ought to be for our Churches and the Unitarian Cause generally.

I have myself become a member of the League, and intend to give it all the support I can, and I trust that most of our ministers will do the same. I attended a League meeting held at Essex Hall, London, on December 5th, which was well attended at which several ministers were present and a large proportion of young men of some of our London Churches. Mr. Gordon, the Lay-minister of Stoke Newington Green Chapel, conducted an inspiring service including an able address on the words, "We would see Jesus." He said that there is an increasing desire abroad to-day to know and to understand who and what Jesus was and is, and that we Unitarians who take him as our Leader neglect to explain, with the consequence that those who really wish to know have to go to the wrong people—the orthodox—from whom they get the wrong answers to their queries. The Unitarians have the right explanation, and they are the right people to satisfy the inquiry, and it is their duty to give more concern to that—a duty too much neglected.

After the service there was a Conference with the President, Mr. J. T. Bibby, in the chair. Several speeches were made including some from young men. Amongst other things said was, that we Unitarians ought to go out to the people. Crowds listen to all sorts of doctrines from various platforms in Hyde Park. Why should they not hear the Unitarian Gospel there? A platform with the name "Unitarian" in bold letters on its front, and a plan of effective speakers who can answer questions would do an enormous amount of good in propagating our reasonable ideas among the people. As one of the originators of the late Unitarian Van Campaign, and one of its Missioners, my mind and heart responded to that proposal, and when that assumes a practical form I will gladly take my share in the proclamation of our Faith.

But that is an idea not for London alone, but for every part of the country where its realisation is possible. In Manchester, Liverpool, Birmingham, in large towns and small, in country villages —everywhere, our gospel ought to be proclaimed. The Men's League can do many things and become a powerful force in our movement, and not the least by this open-air propaganda. Our women are doing splendidly, and the men can do equally well for the reasonable Faith which is so precious to all who really know what it means.

Now that Parliament has rejected the new Prayer Book the way for Anglicans to get self-government for their Church is to ask to be disestablished That will have to come.

More Sales of Work:—Chorlton £200. Halifax £45, Hunslet £100. Leeds Mill Hill Schools £72, Lewes £36, Brixton £98. Rochdale Bazaar £1,500, Stand £230, Park Lane £70.

Bridport Unitarian Congregation.

The Bridport congregation traces its history back to the time immediately following the Act of Uniformity of 1662, when over 2,000 clergymen who for conscience sake refused to conform to the Prayer Book, were ejected from their livings. In 1672 the Rev. Richard Downe, one of the ejected, formerly clergyman of Winterborne Monkton, near Dorchester, had a house licensed in Bridport as a place of public worship. This is considered to be the origin of the congregation which ultimately became Unitarian. Mr. Downe was described as an "Independent," and in 1729, the congregation is reckoned as belonging to the Independents. The house licensed for public worship was altered and made into the Dissenting Meeting House, and the list of members at that time included about 100 names. Under the Conventicle Act, and the Five Mile Act of Charles II., the Dissenters suffered considerable persecution, and in August, 1680, Mr. Downe and some of his congregation were imprisoned. More than 8,000 Nonconformists died in prison in the reign of Charles II.

In the Monmouth Rebellion of 1685, many Bridport Nonconformists took part and twelve Bridport people were executed as rebels. Mr. Downe died in 1687, and was succeeded by an evangelical preacher—Mr. Samuel Baker—called the pastor of the Church of Christ at Bridport, and reckoned a "stiff Independent." He died in 1727, and for the next eight years the minister was a Mr. Drewitt, who died of consumption, 1737. The next minister Rev. Thomas Collins, 1735-1762, was the ancestor of several generations of members. He died 1764, and his tombstone is still to be seen in Bridport Churchyard. During his ministry was the beginning of Unitarianism. There was a division in the congregation caused by the opinion that he was not orthodox concerning the doctrine of the Trinity. More than 200 seceded from his Church and started what is now that of the Congregationals. But as the majority of his congregation supported h m more than 200 were still with him. After him William Sutton and George Waters followed in succession as ministers, and from 1788 to 1820, Rev. Thomas Howe was pastor. In his time the present Chapel was built at the cost of nearly £2,000, including the site. It was erected for "the worship and service of God" on an "open" trust without specification of doctrine, and opened March 9th, 1794, with Revs. Samuel Fawcett and Thomas Howe as preachers.

In 1811, Rev. Richard Wright, Unitarian Missionary recorded: "At Bridport is a most respectable, numerous and affectionate and zealous congregation of Unitarians. I preached to them twice, members of other congregations attended. It was supposed we had 700 persons in each congregation." Following Mr. Howe as ministers were Mr. Mawne, died 1827; J. G. Teggin assistant 1825-27; Robert Cree 1827-34; Philip Harwood 1839-40; Samuel Wood 1840, who secured the erection of the Sunday Schools, at the cost of £360, opened November 16th, 1841, soon after Rev. R. E. B. Maclellan took charge. A tea meeting was held with over 100 scholars present and a meeting in the chapel afterwards with an attendance of 500 people. This is said to be the first Sunday School established in Bridport. Before this, as far back as 1818, there had been a Sunday School in a cottage and then in a larger house, which accounts for there being so many scholars ready for the new school building. When the Dissenters Chapels Act was passed 1844, there had been a petition signed in favour of the bill by 276 Bridport Trinitarians. The Somerset and Dorset Unitarian Association held its Annual Meeting at Bridport in 1844, Rev. R. L. Carpenter, of Bridgewater, being the preacher. Mr. Maclellan resigned 1847, and was succeeded by Rev. John Lettis Short. At this time the average attendance at worship was between 300 and 400. Mr. Short resigned 1864, in which year Rev. R. L. Carpenter became the minister.

During Mr. Carpenter's ministry the congregation sent a petition to Parliament in favour of the amendment of the Burial Laws, 1870; and another in 1883 in support of the Affirmation Bill. Owing to Mr. Carpenter's delicate health he had in turn as ministerial assistants, Mr. Calloway and Mr. Halliwell Thomas, and in 1873 Rev. John Davis became co-pastor, who resigned at same time as Mr. Carpenter in 1887. Rev. H. S. Solly succeeded in 1888. In 1894 the Chapel had the following connected institutions:—A Band of Hope and Temperance Society, Band of Mercy, Dorcas Society, Mutual Improvement Society, Social Union Singing Class, Mother's Meeting, Window Gardening Society, Drum and Fife Band, and a Football Club. All the facts here recorded to 1894 have been taken from a paper read by Mr. T. A. Colfox, at the Chapel Centenary in that year, March 9th, on which occasion Revs. H. S. Solly, J. Estlin Carpenter and Brooke Herford, took part in a service, and a public meeting in the Town Hall, with Mr. Wm. Colfox in the chair, was addressed by Prof. J. E. Carpenter, Dr. Brooke Herford, Rev. Jeffrey Worthington, Rev. F. K. Freeston and Rev. W. Copeland Bowie. Rev. H. S. Solly concluded his ministry 1907, and was succeeded by Rev. W. L. Tucker, 1907-26; and the present minister, Rev. Geo. Randall Jones, M.A., B.Sc., B.D., 1927.—Members of the Bridport congregation have always taken part in local affairs and Major W. P. Colfox, at present M.P. for West Dorset is one of them.

To Kill or Save the Church.

Evidences abound that a live Church meets a great private and public need. The cultivation of the highest and noblest part of human nature is its special ministry and work. It appeals to the holiest emotions and inspires the grandest motives of human conduct. And this means that it calls forth the impulse to worship the highest in gratitude to the loving and loveable Power, the Creator of us all.

To fulfil these aims efficiently and successfully the conditions necessary are, loyal and zealous service and harmonious management. The parties in which the power of management resides are usually (1), the Church members ; (2) the executive officers and committee, appointed by the Church members, and (3), the minister. It is, of course, indispensable that these should work in complete agreement and careful consideration of each other. All that is done should be with their united approval and sanction

Suppose that these conditions are not fulfilled, and that the executive does things not agreed to by the consent of the members ; that Church officials incur expenditure without consulting the committee ; or that the minister takes the Church management into his own hands and ignores both committee and Church members ; what usually happens in such a case? Either that certain loyal and public spirited Church members tactfully request the summoning of a full meeting of Church members, and at such meeting in a kindly and brotherly way, point out the danger of such conduct, and get resolutions passed by the meeting authorising the steps necessary to put things right ;—or that members of the committee and other members of the Church resign and leave the Church. This latter plan of members severing their connection is just the way to kill the Church, and that is the way a Church is killed sometimes. In such a case who are the killers? It is not an outside enemy who has committed the crime, but inside friends who in the crisis have failed in their duty. These may say that it is not their doing, but that the real killers are those Church officials, or the minister, who have taken all authority upon themselves. That is not true. Those who have become deserters and who failed to stand loyally to their plain duty, leaving the Church to the wrecking ways of the wrongdoers, and thus allowing others to do the killing are themselves the real killers. A crisis is the testing time for all concerned, and they who run away from an unpleasant duty are acting the coward's part, no matter how steadfast they have been previously. If democracy in Church government fails it is because some of the democrats fail to be its saviours just when their courage, persuasion, and tact are most needed to save it. The people chiefly responsible are the Church members individually and collectively. It is their duty to stand loyally by the Church, and if a Church is saved in a time of crisis it is by the devotion of those who will not leave it, but refuse to make it easy for continuance of wrong doing—members or minister.

A Church is but a human institution, and its existence depends upon the human qualities of its people. As an institution it is capable of the grandest possibilities for its own people and for the community in which it is placed. The ideals for which it stands as witness for the perfect life, are worthy of the most unfailing devotion to it as an institution. And truly blessed are they who remain faithful through every time of trial which comes.

SUNDAY ANNIVERSARIES.

TOPICS SUITABLE FOR SERMONS OR SUNDAY SCHOOL LESSONS.

JANUARY 1st.

By Dr. A. D. TYSSEN.

1484.—Zwingle born.
1519.—Zwingle began his mission at Zurich.
1584.—Erastus died, cause of the name Erastian.
1839.—John Pounds died.

JANUARY 8th.

1537.—Martyrdom of William Tyndale.
1642.—Galileo died.
1697.—Thomas Aikenhead executed for blasphemy.

JANUARY 15th.

1549.—First Act of Uniformity.

JANUARY 22nd.

1561.—Francis Bacon born.
1845.—A resolution passed to instal Theodore Parker in Boston.
1906.—George Jacob Holyoake died.

JANUARY 29th.

1529.—Lælius Socinus born.
1644.—Parliament ordered the solemn league and covenant to be read in churches.
1688.—Emmanuel Swedenborg born.
1737.—Thomas Paine born.
1872.—Sir James Stansfield died.

FEBRUARY 5th.

1721.—Earl Stanhope, advocate of Toleration, died.
1843.—Richard Acland Armstrong born.
1881.—Thomas Carlyle died.

Literature.

"Hymns of Worship," for use in Unitarian, Free Christian, and kindred congregations—The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.—2s. 6d. Net.

Annual Report, American Unitarian Association, 1927, 25, Beacon Street, Boston, Mass.

At last we have the new Hymn Book, which is issued in succession to the "Essex Hall Hymnal" and "The New Hymnal," the stocks of which are exhausted. The respective proprietors of those two older books wisely agreed to the issuing of one hymnal only in the hope of its general adoption by the Churches of our Faith. The book looks well, the work of printers and binding is excellent, it contains 594 hymns, along with preface, table of contents, index of first lines, index of authors, and an index of suggested tunes appended at the end. In the preface we are told that there are 350 hymns which are common to the two previous collections with another 103 from the New Hymnal and another 77 from the Essex Hall Hymnal, and 64 from other sources. We are glad to find such hymns included as that by A. C. Ainger with the refrain—"Nearer and nearer draws the time, the time that shall surely be, when the earth shall be filled with the glory of God as the waters cover the sea," also part of Mrs. Julia Ward Howe's "Mine eyes have seen the glory of the coming of the Lord," and Ebenezer Elliott's—"When wilt Thou save the people?"—not to mention others equally welcome. The Editorial Committee merits worthy commendation for the excellent results of its labours. Without attempting to criticise we note that the name of one author—Love Maria Willis, is not included in the Index of Authors. To get the same hymnal in use by all our Churches is a worthy aim as a step towards expression of unity of spirit, and no doubt this book will receive from them the appreciative welcome which it truly deserves.

The Annual Report of our American Association comprises over 130 pages of information concerning the work of that Association in the United States and Canada and its Foreign Relations. A fine picture of the new Headquarters Association building precedes the title page in addition to a smaller presentation of it on the front of the cover, and there are six pictures of the interior apartments. There are also eight pictures of Churches, and a fine one of the bust of Dr. Channing, which has been placed in the Hall of Fame, New York. During the year ending April 30th, the publication department issued 352,000 pamphlets, published three new tracts and six new books, and sold no less than 36,135 volumes. As compared with the number sold ten years ago, 9,979 in 1916-17, the result shows considerable increase. Six new Churches have been received into Unitarian Fellowship during the year, and it is reported from colleges that 37 students are preparing for the Unitarian ministry. Grants have been made to 41 aided Churches and Societies, and the treasurer's statement shows total receipts,—dollars 739,244,20, and expenditure 725,069,6. There is of course, much other information recorded, and the Report gives fitting expression of appreciation of the splendid services of Dr. S. A. Eliot, on his retirement from the office of President, after holding it for 27 years.

"Josephine Butler: An Appreciation," by E. M. Turner, 6d. "The Association for Moral and Social Hygiene," Orchard House, Great Smith Street, Westminster, London, S.W. 1.

Josephine Butler is a name to be placed beside that of Florence Nightingale, to be remembered for the heroic struggle she made for sex morality and the equal treatment of men and women under the law. She led the opposition to the Contagious Diseases Acts, 1869, and was the foremost and most eloquent in the agitation for their repeal which was secured in 1886. The Centenary of her birth—April 13th, 1828, is to be celebrated in the spring of 1928. She was a woman of dauntless courage. She said that, —"There is no evil in the world so great that God cannot raise up to meet it a corresponding beauty and glory which will blaze it out of countenance." Her battle against the State Regulation of Vice was in the nature of a great crusade which drew many noble spirits in support. But her work for social purity still needs to be carried on. This pamphlet gives a good sketch of Mrs. Butler's efforts, and the writer says—"It is strange that the historians have given no consideration to this woman whose vision has resulted in a complete revolution of thought on a problem that, for centuries, had baffled legal and ecclesiastical authorities alike." Josephine Butler said,—"The Human Society towards which it is our duty to strive will have within it NO HUMAN DREGS."

Dame Millicent Fawcett is writing a Life of Mrs. Butler for the Centenary celebrations. Information concerning literature of the movement is supplied on application to the Associaion—address as above.

At Melbourne Rev. W. Bottomley has welcomed 21 new members.

A petition with 128,770 signatures has been presented to the Prime Minister, which says:—

"We, the undersigned, convinced that all disputes between nations are capable of settlement either by diplomatic negotiation, or by some form of International Arbitration, hereby solemnly declare that we shall refuse to support or render war service to any Government which resorts to arms."

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

DRINK NATIONALISATION IN ENGLAND.

By Rev. WILSON STUART, M.A., B.Sc.

Published by Jas. Clarke and Co., Ltd., 9, Essex Street, W.C. 2.

The Drink Problem is one which no citizen is free to disregard. Solutions of all sorts are sought and advocated, mostly based on the idea that results can be escaped whilst their causes operate, or in other words that you can get rid of the drink evil without getting rid of the drink.

The most popular "solution" based on this idea is "disinterested" management which is expected so to change the conditions of sale as to stop that part of the evil due to drinking in public houses. Disinterested management means the sale of liquor without the incentive of personal gain to the seller. It may take the form of ownership by the State, or by a company with a fixed maximum dividend, or of "Reorganisation" under a public trust as proposed by Lord Astor, and embodied in the Bill sponsored by the late Bishop of Oxford and now by the Bishop of Liverpool.

The Southborough Committee was set up in June, 1925, "to consider the several systems of disinterested management of public houses" and report whether results suggested any legislative changes in the licensing laws. After two years' consideration their main recommendation (May, 1927), was to make further inquiry.

The biggest experiment they examined was Carlisle.

This book contains not only the evidence put in by, but the cross examination thereon, given verbatim, of one of the chief witnesses. Mr. Wilson Stuart has closely studied the Carlisle State owned and managed Liquor business since its institution eleven years ago. Here he tells facts within his own knowledge, not one statement being shaken, much less disproved in a prolonged cross-examination occupying 20 pp.

Some of his evidence merely confirms facts already known to those who have watched the system from both within and without. These prove conclusively that the management never was, is not and can never be made "disinterested"; that under it drinking and drunkenness though, as in every town in the country, less bad than before the war, is worse in Carlisle than in the majority of County Boroughs and Boroughs; that after paying taxes on liquor sold the disinterested profits have been so enormous as to repay nearly all the capital; that hereafter, these profits will be a gold mine for the Treasury; that they involve a huge sale of liquor, whose quantity, which the Government has repeatedly refused to disclose, if known would probably account for Carlisle's abnormal profits and abnormal drunkenness.

All these things were known before. What was not known is the fact that this nationalised trade disinterestedly managed for citizens compelled to share its profits and its guilt, actually provides special bars for women, who, in the language of a former manager, "are there for a special purpose." That purpose is prostitution, the provision for which, verified by Mr. Stuart's repeated observation, is not denied by the management.

Elsewhere, where management is not disinterested nor ownership public, the publican whose house was known to be a resort for such a purpose would have his establishment closed and lose his license and his livelihood.

The licensing magistrates would have that power. In Carlisle the State servants who sell disinterestedly for Christian citizens are not licensed, and the magistrates have practically no power. In reorganised areas under the Bishop of Liverpool's Bill they would be as powerless as at Carlisle to stop such wickedness. It is called "the Liquor (Popular Control) Bill," but instead of conferring local control it would destroy what little exists through the Licensing Magistrates and concentrate all real power in a bureaucratic body in London.

Citizens who, in making up their minds on this subject, want knowledge and not mere propaganda, must read this book. It is short, 93 pp., cheap 1s., can be got at Essex Hall, and above all it is vital to an understanding of the problem.

H. G. CHANCELLOR.

DEATHS.—Rev. Dr. S. M. Crothers, Cambridge, Mass. November 9th, 70; Mrs. W. J. Cooley, E. Dulwich, November 18th, 77; Mrs. C. Gresswell, Taunton, November 17, 71; Mr. Arthur Mason, Lostock, Bolton, November 20th, 23; Mrs. R. B. Morton, Barnard Castle, November 13th; Miss Peacock, Brixton, November 20th; Mrs. J. G. Chattaway, Leicester, November 12th; Mrs. S. E. Dean, widow of Rev. Peter Dean, at Plymouth, November 23rd, 88; Mr. Sam Holland, Macclesfield, November 13th; The Cross Street Chapel, Manchester, has lost by death, Mr. Russell Allen, Mr. W. Atkinson and the organist, Mr. A. Forbes Martin (November 23rd). Mr. W. Crooks, Rotherham, November 27th, 80; Miss F. J. Short, Stourbridge, November 16th; Mr. R. W. Kettle, B.A., LL.B., of Colyton, at a Nursing Home, November 28th, 72; Rev. Charles Roper, B.A., Hale, December 5th, 72; Mrs. John Prior Estlin, Victoria, B.C., November 20th, 93; Mr. J. Foster Hamilton, Stockport, December 1st, 71; Mr. Jas. Howard Thornton, Holywood, Birmingham, December 7th; Rev. C. F. Dole, D.D., Boston, U.S.A., November 27th, 82; Mr. W. Froggatt Clark, Nottingham, December 11th, 70; Mr. Hains, Dartmouth Park Hill, London, December 13th, 70; Mr. Francis W. Moore, Croydon, December 14th, 78; Lady Tate, widow of S. William Tate, Rhuddlan, Flint, December 14th, 82.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE FIRST-OF-THE-YEAR VIOLET.

By AUNT LEAH.

It was small and brown. The tiny thing had been given to Joan by Auntie Ethel on her tenth birthday. She had followed Auntie's instructions most carefully, placing the wee mite in a bowl filled with fibre, and then, remembering to keep it in a dark place, she popped the bowl inside the cupboard in her nursery.

For a while nothing happened—then the miracle took place—for a group of tender green leaves appeared just above the top of the fibre.

The big brown Teddy Bear was the first to notice them.

"Goodness"! he cried, "Whatever have we here"? Then there was a commotion! All the toys began asking questions.

"I wonder what it really is?" murmured a wee woolly lamb, as she nestled close to her mother's side in the farmyard.

"Perhaps it is something to eat," responded the cart horse.

"You are always thinking of eating," disdainfully said a peacock as he passed. "Well," retorted the horse, "some of us have to work very hard for a living—all of us haven't pretty feathers, you know." With a haughty toss of his head, the peacock spread out his magnificent tail, and moved away in silence.

"Come along, you fellows, let's investigate," cried Bonzo, the dog. "In-vest—." "What did you say"? said the Golliwog. "Why, investigate," answered Bonzo. "What does that mean?" "Goodness me! Golly, didn't you learn to spell when you went to school"? inquired Bonzo. "Well, yes! I did," said the Golliwog, "but I'm afraid I don't remember very much, as I used to play 'jump-over-back'—you know—'leap-frog'—instead of doing my lessons."

"I do wish you wouldn't make such an awful din"—the voice came from Jumbo—the old elephant who was lying down in the corner, "why a fellow can't get a wink of sleep for the noise you are all making." "What's the matter"?

Just then, Robert, "the arm of the law" (who was on point duty round the corner) appeared on the scene. "Now then, move along, all of you," he cried in a stern voice. "Oh! Mr. Policeman—please come and see what it is—I do hope it won't explode," wailed Dismal Desmond, at which, Patsy, the rag doll, rocked with laughter.

"Why!—you lot of sillies—it is only a bulb that will be flowering presently," explained Robert, as, with a look of disgust, he went to divert the traffic that had collected during his absence.

"Noodles!—Of course it is a bulb," grumbled Jumbo, as he trotted back to his corner, and lay down again, hoping to have "forty winks."

"Robert" and Jumbo were both right—it was a beautiful bulb, and every day it grew bigger and bigger, until at last Joan took it out of the cupboard, and watched with interest as the tiny buds appeared.

Auntie Ethel told her it would probably flower at Christmas—but although the buds became bigger, the festive season came and went, and still the shy violet (for such was it's name) had not blossomed.

The few remaining days of the old year passed quickly, and after Joan had gone to bed on New Year's Eve—her Grannie put the bowl with the violets in the window of Joan's bedroom.

That night Joan had a dream, in which she saw the old year greeting the New Year: with Father Time (looking a little older) in the background.

Presently, she heard the old year saying, "I must now be gone, for it is almost the first of the year."

And Joan awoke with these words ringing in her ears,—"the first of the year"—and the very first thing she saw on that New Year's Day—was the beautiful modest violet!

"Oh! Grannie"! she exclaimed. "What a lovely flower—what shall we call it"?

Then suddenly she remembered her dream, and said—"I know—we will call it 'the first-of-the-year' violet."

And that is how that sweet little new violet came to be so named.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

Nobody sent in a New Year story; but, fortunately, a lovely Christmas study came in, and so helps us to carry the Christmas spirit right into the New Year. And, of course, that is just what we should do, isn't it? Indeed, unless we do that, I don't see how we can have a really, truly Happy New Year at all. And so, let us all say "Thank you" to Jessie for a sweet Christmas New Year gift of a pearl necklace.

Another year! May it be a happy one to all of you: happy with love as well as laughter.

Ever your loving,
UNCLE FISHER.

THE PEARL NECKLACE.

It was Christmas Eve and Pauline went to bed feeling intensely happy and thinking of what Santa Claus might bring her. But she could

not go to sleep for quite a long time, something seemed to keep her awake. Suddenly she began to feel drowzy, and was just dozing off to sleep, when she was startled to hear a sweet voice calling her name. Jumping up, she saw a dainty little lady, standing at the foot of her bed. She was clad in a shimmering, white robe which was covered with frost and silver, and on her dark, waving hair she wore a crown of holly. "I am the Snow-Queen, and have come to take you on a visit to the land where Santa Claus lives, would you like to come, Pauline?" she asked. "Oh! I should love to," cried Pauline, and she sprang out of bed and put on her dressing-gown and slippers.

The next instant she was riding away over the glittering snow in the Snow Queen's sleigh, which was being drawn by fleet-footed reindeers. Soon they reached a land where snow lay thick on the ground and trees. On either side stood towering, gleaming glaciers and mountains, shining wonderfully under the moon's bright rays. They stopped at one of these high mountains, and, wonder of wonders, its great side opened. In they rode, and the mountain side closed after them. The inside was a beautifully illuminated hall where thousands of fairies and pixies were dancing round jolly old Santa, who was sitting on a high throne of snow and ice. Pauline danced all the time with the Snow Queen, until it was time to go home. But before she went, Santa Claus called her to him, and gave her a fur-lined, silver-case, in which lay a beautiful pearl necklace. Then she bid him good-bye, and she and the Snow Queen sped home again, and Pauline fell asleep. When she awoke next morning, she pondered over her dream, and as she looked at the presents which Santa Claus had brought her, she found a fur-lined, silver case, containing a pearl necklace' exactly like the one Santa Claus had given to her at the ball.

Her dream had come true.

Pauline is quite a big girl now, and still has her precious pearl necklace, but she still believes that it is the one which Santa Claus gave to her when she went to the fairies ball.

JESSIE MOLYNEUX, 11 years.

The Women's League.

The quarterly meeting of the Leeds District League, was held at the Huddersfield Unitarian Church on Saturday, December 3rd, 1927.

There was a good attendance of over 130 members from the various branches at Huddersfield, Lydgate, Halifax, Bradford, Wakefield, Dewsbury, Hull, Leeds.

The Executive had under consideration the arrangements for the Annual Meeting to be held in Leeds on Saturday, March 17th, 1928.

The Rev. A. G. Peaston undertook the Devotional Service, and preached from 1st Thess. 4th chapter, verses 9-12.

Speaking more particularly of the good work done by the Women's League, he said that women had for long been denied a part in the development of the higher civilisation of the world, but he rejoiced that in these later days they are being recognised as equal to men in all the ordinary walks of life. Tea was hospitably provided by the Huddersfield friends.

The general meeting commenced at 5.30, the President, Mrs. Peaston, occupying the chair. The President gave a lecture on "Scottish Songs." Mrs. Peaston kept her audience deeply interested by her portrayal of Scottish poets and poetesses. She delighted her listeners with numerous quotations, interpreting their beauty, pathos, and humour, in an intensely sympathetic manner, and claimed for the lyrics of Scotland that they bear eloquent testimony to divinity in human nature.

Well known Scottish ballads were artistically sung by Mrs. Gordon Schofield.

The Accrington Neighbourhood branch held a quarterly meeting at Burnley, November 12th, with service conducted by Mrs. Stephenson, of Newchurch, and after tea Miss Haworth presided over the business meeting.

The League has issued a special new card of Christmas Greeting.

The Bristol League arranged the Lewin's Mead Sale of Work which realised £136.

The Kilburn branch has contributed 10s. to the funds of the Pioneer Preachers.

THE LAST REST.

"Oh this sweet sleep that knows not earthly wakings,
The peaceful rest from all lifes care and fears;
No more of sorrow or hearts dull sad aching,—
No burden of the mind, no falling tears.

No more of anxious days, no long night's tossing
Through sleepless hours that weary vigils keep;
No waiting by the river for the crossing:
The mist has cleared, now in the harbour sleep.

S. Slavin.

The Midland Guilds Union, held a meeting at Lye, December 10th. with a good attendance. Rev. Lot Hall gave an address on "The Star of Bethlehem."

The Manchester Crematorium

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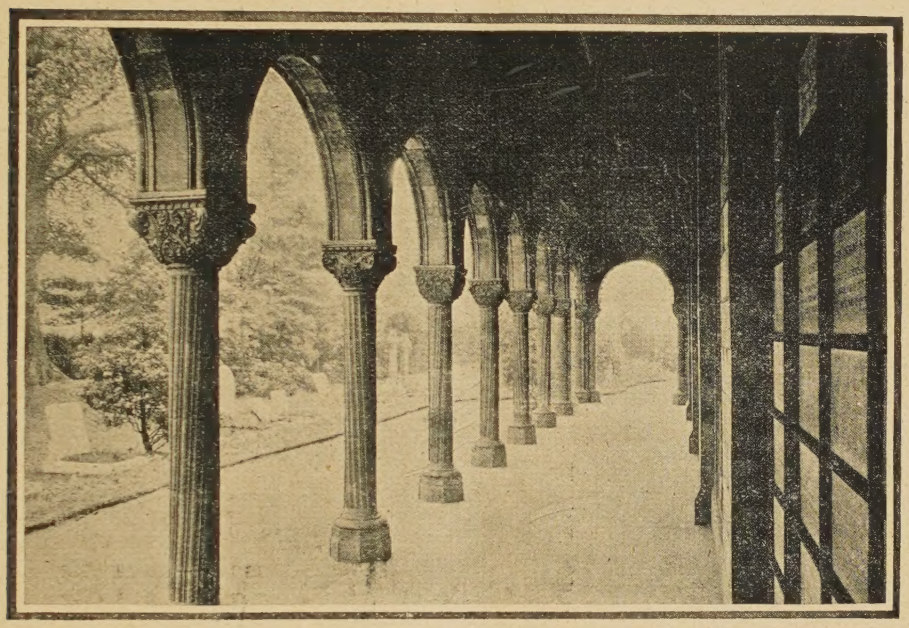

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